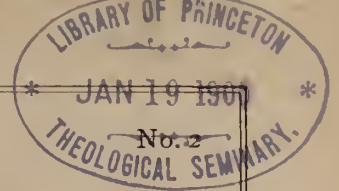


ISSUED MONTHLY



VOL. 31

THE

MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

FEBRUARY, 1900

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THE MISSIONARY LINK

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The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

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The "Woman's Union Missionary Society of America for Heathen Lands," was organized in November, 1860, and incorporated in New York, February 1, 1861.

FORM OF BEQUEST

I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," incorporated in the City of New York, February 1, 1861, the sum of _____ to be applied to the Missionary purposes of said Society.

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THE MISSIONARY LINK

VOL. XXXI.

FEBRUARY, 1900.

NO. 2.

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in this country.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

THE famine now prevailing in India has assumed a most serious aspect. The Hon. Mr. Rivaz states "that 350,000 square miles, with 30,000,000 people, half of whom are in British territory, are being affected by it. In extent and intensity, the present drought in Rajputana and North Bombay equals, if it does not exceed, the memorable one of 1868." Miss Grace E. Wilder writes: "The Bombay Government is providing for the employment of 950,000 persons. Most terrible of all, water is short over large areas. A worker near us received one dollar, but this little gift that day gave bread to 38 women and one child on the famine relief works, and was also the means of 38 women and one child quietly hearing the Gospel for one hour."

COMMERCIAL schools are to be opened in Japan whereby girls may be educated to become clerks, as a growing demand for such labor seems to warrant the movement. The Nippon Railway Company was the first in Japan to inaugurate the employment of women.

AMONG the industries for Japanese women, that of diving for fish and sea-weed seems to be most successful. The

women are selected for their strength and agility, their ages ranging from seventeen to thirty, while their wages are gauged by the results of their work.

KIN PAN is the name of an official journal, the oldest in the world, started in China in 911. "From 1361 it was a weekly until 1800, when it became a daily, and now it is issued three times a day. Each edition contains 8,000 copies. The morning edition is on yellow paper and deals with trade, the midday on white paper and wholly official, and the evening is on black paper and is miscellaneous in character."

A HOPEFUL sign in the efforts of the Y. W. C. A. in India is the establishment of "*Our Indian Magazine*." The Magazine is to be a monthly, and its first number augurs well for its usefulness and popularity. The Young Men's Christian Associations of India have long had their special organs, and the time is now ripe for the Young Women to have theirs." The cost of subscription is so small that it will be within the reach of every member of the Association.

THE prosecution in Mysore, India, of several men who abetted the marriage of a girl only seven to a man of twenty-eight has created great satisfaction. "The bridegroom, his father, his uncle, who was also the headman of the village, and two other abettors were prosecuted by order of Government under Section 3, Regulation X, of 1894, the Mysore Infant Marriages Prevention Regulation. It is cause for thankfulness and encouragement that wholesome laws of this character are found on the statute books of native States."

DO not forget the *thirty-ninth* Anniversary of our Society, to be held in New York, January 17.

IN EASTERN LANDS.

JAPAN—YOKOHAMA.

FROM EARTH TO HEAVEN.

By REV. J. H. BALLAGH.

[The following letters will give our friends, who loved and worked with Mrs. Pierson, a glimpse of the closing scenes in her consecrated earthly life.—ED.]

ANOTHER link that binds to earth has broken and another link that joins to heaven has this day been formed. It is none other than the translation of your missionary Elijah—our dear Mrs. Pierson! She did not die,—she did not believe she should,—she simply passed away; and so to her, faith was honored, and the loving Lord glorified. I saw her bright and active in mind and spirit, Sabbath P.M., the 10th Nov., and spent an hour or more in conversing about old pupils and workers, and closed in prayer. At an early hour Sabbath the 26th a note said: "Mrs. Pierson is quietly passing away; come soon." I went and found her apparently unconscious, with your missionaries and a number of her devoted Bible women surrounding her bed, and endeavoring to minister to her, all grieving in heart. It was an impressive scene. I read passages of Scripture that impressed me as most expressive of Mrs. Pierson's feelings and circumstances. Afterwards we prayed and had both Japanese and English hymns sung, such as "Jesus, Lover of my soul," "On Christ, the solid rock." Then a Japanese prayer. Then Japanese Scripture, 90th and 91st Psalms having been tearfully suggested by one of her strongest and oldest Bible women. Then this sister made a very broken prayer, having prayed at four A.M., when Mrs. Pierson followed in her last Japanese words. Thereafter she seemed unconscious, still we have reason to believe she knew much, although unable to speak.

The conclusion of her life is one of its most impressive lessons, and her sweet and saintly face in death breathes a benediction on all that beheld it.

Miss Crosby, for whom a telegram had been sent, arrived shortly, and being recognized by Mrs. Pierson, opportunity was given for renewal of a long and loving friendship.

FAREWELL TRIBUTES.

By MISS JULIA N. CROSBY.

FROM the cablegram sent, you learned that dear Mrs. Pierson entered into rest the morning of Nov. 28th. Her course is finished, and she has gone to her reward. Her poor frail body was laid in a beautiful spot in the cemetery this afternoon, November 30th, to wait the glorious resurrection morn. As the day was Thanksgiving, and also because we knew so many Japanese friends would be present, we arranged to have the funeral with the service in Japanese at one P.M., and a memorial service in English to-morrow afternoon. Foreign friends could attend either or both, but would not feel obliged to break their Thanksgiving engagements. The schoolhouse was filled with Mrs. Pierson's numerous Japanese and foreign friends, and as many more at the grave. The Japanese pastor conducted the services, which were very simple and appropriate. Many flowers were sent, and the casket was carried by native Christians to the cemetery, and followed by a long procession of particular friends and many old pupils, who came from their homes in Tokyo and other places, most of them among the very first in our school. Then came the long line of Bible women, the pupils at present in the school, and many outside native friends. The afternoon was quiet and beautiful, and just as the offices at the grave were over the sun set beyond the distant hills, enhancing the beauty of the scene.

LETTER FROM THE NATIVE BIBLE WOMEN.

OUR hearts go out with gratitude and love to you, when we begin to write this letter. We do thank you heartily for sending out our beloved teacher, Mrs. Pierson, to Japan twenty-eight years ago, who was patient and full of love to us. Her life was spent constantly to work for God, and for the benefit of others, caring nothing for her own self. As the result of her labor, many souls were saved, and many women were educated through her instruction.

This Bible school was like our own dear, sweet home with our dearest teacher. She loved us like her own children, and we loved her like our own mother. We know we

never can expect to have such a loving teacher again.

She began to get weak about a month ago, but she went on with her work just as usual, so we did not know how sick she was until she fainted Friday morning. We were surprised at her sudden illness, and we all prayed, and did all we could for her, but at last she died on Tuesday morning, at twenty minutes past nine. Neither our words nor our pen can express our disappointment and sorrow.

When Buddha died, it says that all the living creatures mourned, from human beings to the insect; so is our sorrow. There is not any one who did not weep over her death.

We can sympathize with the sorrow of Christ's disciples when their Lord left them. As their hearts were comforted by His resurrection, so we do pray most fervently that the Lord may give us, who are like orphans, a teacher who is kind, patient, and loving like Mrs. Pierson. We are all praying that the Lord may speedily answer our prayers about this matter.

Your loving and faithful
All the Bible Readers.

[These words of loving interest from Mrs. J. M. Street, formerly our Missionary Miss Montgomery, are a fitting tribute:]

In passing through Japan in October, I saw dear Mrs. Pierson. Dear faithful, honorable friend! There are not many such women in the world. Japan loses one of its best friends, and your Society one of its most consecrated workers, and my dearest friend, when that brave soul leaves this world. I shall rejoice all my life that I have known her. It is glorious to know that we shall meet again where all tears are wiped away.

INDIA—ALLAHABAD.

TWO VIEWS OF THE WORK.

By MISS EDITH H. MAY.

WE are meeting with a good deal of opposition in our church work at present, owing to the fact that the Government has started schools for girls in

the native city, and, as there is no religious instruction given, naturally the Hindus prefer to send their children to them. These Government schools are, however, only for the children of the better classes, and do not affect our work for the lower castes except in a general way. Our hearts have several times been made glad by hearing that some of our children have refused every inducement to leave our mission schools.

We have had definite signs of the work of God in some of the zenanas. In one Mohammedan house, both the young husband and wife are deeply interested, and convinced of the truth of Christianity and only hesitate to confess it because the mother is bitterly opposed to Christian teaching. The missionary who teaches there was forbidden to enter the house, but, continuing her visits, she overheard the old mother say to a neighbor, "What shall I do with this Miss Sahib? I have forbidden her coming here, but she still comes, and I cannot put her out!"

God has worked very signally in the heart of a young Mohammedan woman visited by another of our missionaries. Some time ago she left home for Christ's sake, but after spending two days with us, was taken away by force and is now kept a prisoner in her own house. She is standing firm for Jesus, and maintaining that she is His and that she will confess Christ openly.

A young Hindu woman of high caste eighteen months ago attempted to come to us, but was prevented as she reached the carriage. Recently she sent a message to our missionaries, asking that they would come and read with her again. These are some of the signs of life in our 320 zenanas, with 425 pupils, but we long for more definite soul-saving work.

Four of our workers have spent three days in every week in evangelistic work, holding meetings wherever they could gather women in the outlying villages, sometimes in the fields or in the lanes. In connection with this work, we distribute many Gospels.

The little book store we opened in the native city is the only one in that vicinity where the Word of God is sold, so we feel sure of His blessing. We could employ many Bible readers in the villages, could we find the consecrated women for the work. The three who are on our staff of workers regularly visit the women in their homes, or talk with them by the wayside.

CHINA—SHANGHAI.

OUR INTERESTS.

By MISS HELEN K. STRAIN.

RECENTLY Miss Melvin and I visited our day-schools, not for instruction or examination, only a little dropping-in-unawares to see how everything was being carried on. Lan Young teaches the little school at the end of our lane, a dear girl, graduate of our Bridgman Memorial School and president of its Christian Endeavor Society, and most lovable and attractive in all her pretty ways.

Surrounded by a little flock of thirteen children she looked very motherly. They were all studying out loud as we entered, which according to Chinese custom means that a school is in good order, although the disturbance was so great that one could hardly think. Each "*auh sang sy*," develops well her vocal cords and she can be heard at almost any distance "bae"-ing the lesson allotted to her.

Three little ones sitting at a low table were framing characters; five older were studying "Questions on the Book of Matthew," "Questions on the Life of Christ," "Three Characters," a story of the Bible in easy language. Another five were in a more advanced class, all swaying from side to side, as they sung the tones at the top of their little lungs. I asked a few questions, to which they responded promptly, and Miss Melvin left some Sunday-school papers, before we went to Mrs. Wong's school in the city proper of Shanghai.

The filth, distressing sights and sounds, and noisome odors on the way made us hasten our steps along the rocky narrow streets to reach our destination as quickly as possible. We were followed by an interested throng of passers-by, who did not hesitate to stop and gaze at us, and each household had one at the door or window to stare at us, which only afforded us amusement, as shortly we were lost to view.

At this school the children are seated at desks, although they sit at the "other side." When they want a book they must stand up, reach over the top to the outer edge, pull up the cover and stretch around until they find what they are feeling for, and if they are successful all is well. They looked very studious when we appeared, buried in doctrinal

books and classics. They are older than Lan Young's pupils and more in number. I found a hymn book and we all sang "Jesus Loves Me." Very soon heads appeared at the window, and women and children gathered at the doors, attracted by the foreigner's voice.

In the same compound is a school whose teacher is among the most interesting here. When she speaks to her children about the Bible, her face lights up and she talks with her hands and eyes as well and the children listen breathlessly. She has the uninteresting name of Miss Ng, but I think she is a jewel and will be able to help me very much in my Bible work. I should like to train these teachers as Miss Irvine does her Bible women, by giving them Bible lessons as often as possible.

I prayed most earnestly that God would enable me to begin direct work in Chinese, and, relying on the certainty of His willingness to answer prayer, since the sixteenth of September I have spoken ten times in Christian gatherings with the girls or teachers. We held our first real children's meeting recently, about sixty being present. I am filled with thanksgiving for the answer to this prayer; but shall be encouraged in this to go on and ask for many more impossible things. Doubtless I made innumerable mistakes, but the wonder is that I was understood, and that some fruits of these efforts are manifest.

HOSPITAL VISITS.

By MISS ELIZABETH IRVINE.

MY hospital visiting does not differ greatly here from what it did at home, except that to most of the patients the Gospel is a new story. We must never forget the fact that much more in the life of a Chinese woman is to be given up by her becoming a Christian than there is for those in Western lands. Here, the women are bound by custom, social as well as religious, which must be practically broken when she becomes a Christian. Custom meets you at every turn, handed down from time immemorial. If you ask a woman her reasons for doing certain things, or following certain rules, she will invariably give no better reason than "This is our custom." There is no such thing as free and independent thinking, especially among women.

HOME NOTES.

A WORD ON WILLS.

IN these days of onerous taxes, we often wish our good friends who have remembered us in their wills could "sit over against the treasury," and note how much of what they design for the furtherance of our cause, passes into the hands of the Government.

Recently a warm friend in Baltimore left us a thousand dollars, which in her case represented an amount much greater. The State tax on wills, and the War tax added to it, diminished this gift by one hundred dollars. Similar experiences will be remembered by our friends in the olden time, where large sums have been lost to us, either through defective wording of the will, necessitating serious compromises with distant relatives, or complications which so often surround any bequest.

Far be it from us to dictate to warm, earnest hearts in our cause, but we would remind these generous donors of the true satisfaction in dispensing gifts during life, whose results can be watched over and prayed for. And should, for any reason, this disposition of property be unwise or impossible, we would ask our friends to note carefully our form of bequest given in THE MISSIONARY LINK inside the cover. Remember Dr. Merrill Edwards Gates tells us: "A man's property is said to be his objectified will. No one can escape the fullest responsibility for the use he makes of his wealth, which is *potential power of service.*"

THE COMING OF THE BOXES.

By DR. ELIZABETH REIFSNYDER.

I WONDER if the good friends in the home land can realize what the "coming of the boxes" means to us away off here in China.

The steamer in which they are to come is known for weeks, and the newspaper is scanned more than once, to see just how far that steamer has gotten on her outward voyage. We see, "left New York" at such a time; next, "passed Canal"; next, "left Singapore," and after "left Hong Kong," we know in a few days the steamer will arrive here. It does not take long to pass

the Customs, and then we really have the "boxes" with us.

Which shall we open first? I need hardly say that the boxes sent by one's loving mother or sisters, or other near relatives, are the ones that get the first attention—at which no one will wonder.

The "boxes" sent this year came a few days ago, and how rejoiced we were to get them! So many things of which we were just "out." The fire left us in a very scant state, but we have been wonderfully replenished, for which we are grateful to the good friends at home. If it were possible, mention would be made of many of the things sent—but that would take too much time and space. Sufficient to know that we *here* are most deeply grateful to you *there*, for thinking of the needs and supplying them so richly. Whenever anything comes for the work here from any one, I always feel like saying, "Inasmuch——."

FROM THE ORPHANS.

NO gifts come to us which seem so appealing as those from various orphans in the asylums of our land, to even the less favored children in heathen countries. Such is the quilt made for the children's ward in the Margaret Williamson Hospital in Shanghai, accompanied by twenty dollars earned by the little ones in the Orphan Asylum in Alleghany, Pa. Mrs. Oudrey, who superintends this work for us, gives us the key-note of her success when she writes: "I read from THE MISSIONARY LINK and other mission news to these orphans, and they listen with great attention. Because I am so in earnest myself, I make these children feel so too; and I believe these little talks will bring forth fruit. The children are always changing,—as they go to other homes when twelve or fourteen,—but they are good material to work upon, and the meetings once a week in the chapel, beside their Sunday services, give many hopeful results."

One of the most touching things in the life of the Rev. George Müller, of Bristol, was his meeting in distant lands with many orphans whom he had rescued from misery, and who had been placed in honorable positions where they became benefactors to mankind. What may we not hope from our orphan donors, who are taught, day by day, "It is more blessed to give than to receive"!

BOOKS OF INTEREST.

A SERIES of missionary stories, written by Miss A. M. Barnes, entitled: *Tatong, the Little Slave, a Story of Korea; Izilda, a Story of Brazil; Ninito, a Story of the Bible in Mexico*, carries the imprint of the Presbyterian Committee of Publication, Richmond, Virginia.

TATONG, the little slave, delineates the wretched life of a girl-child in Korea—picked up when an infant in an old field where she had been thrown to die, sold at the age of five, subjected to hard work and ill usage, until the time when she heard and welcomed the Gospel message, and found, through the teachers of the Jesus doctrine, a father on earth and her Father in Heaven. The peculiar and curious customs prevailing in Seoul, and the effect upon Korea of the late war between China and Japan, are noted and explained.

IZILDA, a story of Brazil, describes the missionary work of a teacher in a girls' school in the interior of Brazil, and its blessed results; pictures the superstitions of the priest-ridden people, and their bondage to the Romish Church; and shows the necessity of fuller instruction in Christian knowledge.

NINITO contains the story of the Bible in Mexico, relating true incidents that occurred during the author's recent visit to that land of sunshine and of misery—a land upon which rests a great shadow of superstitions, to be dispelled only by the shining of the Sun of Righteousness, by the knowledge of Jesus Christ as the personal Saviour from sin.

Another volume to be added to our missionary library is Dr. Chester's *Lights and Shadows of Mission Work in the Far East*, the record of a recent journey through Japan, China, and Korea. It is a readable, entertaining, instructive description of the physical features of these countries, of mission work carried on there, of results in education and religion, as noted by an intelligent, interested traveller—a Secretary of the Southern Presbyterian Church.

The Dragon, Image, and Demon, or three religions of China—Confucianism, Buddhism, and Taoism, by Rev. Hampden C. DuBose, contains one of the best expositions of the subject ever published. It is illustrated with

drawings from celebrated Chinese artists and contains much most interesting to students of mission work. E. W. C.

THE WILL OF GOD.

By REV. G. CAMPBELL MORGAN.

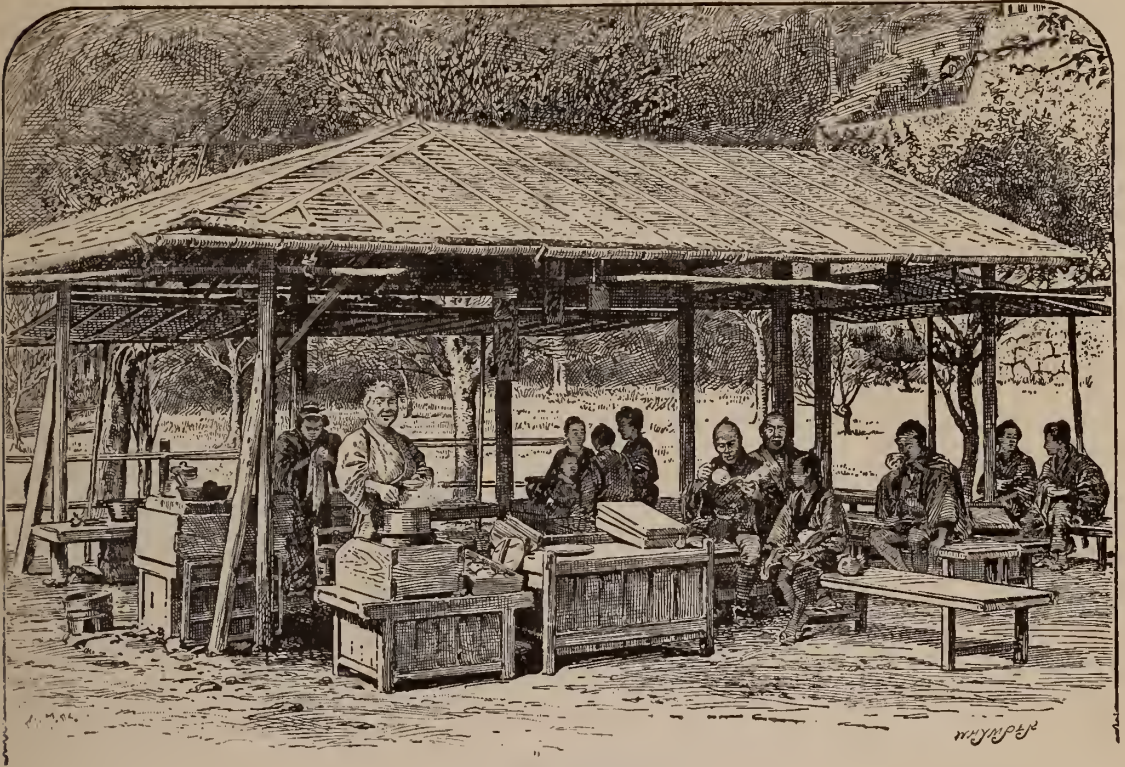
NOW if the highest ideal of human life is that it should be lived in the will of God, then the will of God must meet these demands of my nature: it must provide my perfection, my pleasure, my permanence. I believe that is exactly what the Bible teaches. I believe it for three reasons.

1. God's will is best for me, because He is my Creator, and therefore able to make such laws as shall insure my perfection if I obey them.

2. God's will is best for me, because God is love, and love can only make laws for me, which if I obey will provide me with perfect pleasure.

3. God's will for me is best, because God *is*, and the Eternal alone can make laws which if I obey will provide me with a place of permanence, a place that no decay can touch, no death invade.

God's thought for me takes in the sum of things, and you can never startle or surprise Him with a contingency. His place for me takes account of to-morrow and for His own eternity. When He lays down the plan of my life, He sees the end from the beginning, so if I am in His will everything is bright with the light of the eternity of the Most High. . . . The will of God does not call men away from the common-places of every-day life, but conditions their life in those common-places, until the most common-place thing flashes and gleams with the glory of the heavens. . . . Beloved, God is not indifferent at any point of your life; consequently His will conditions everything in which He is interested. He thinks of you. He knows what is best for you at every point, and what He knows to be best He wills for you at that point, and that will is the law of your life. . . . Let us once for all understand that God is interested in the details of our life and character, and that out of our loyalty to Him in details is created our power to influence men in the larger things for Him also.



WAYSIDE TEA-HOUSE.

FOR MISSION BANDS.

OUR HARVEST HOME.

By HELEN K. STRAIN.

WE held a "Harvest Home" service in October, and, as it was the first of the kind ever seen by the Chinese in our Mission, at first they seemed puzzled to know the meaning of our special thanksgiving. After the songs of praise, and exercises by our scholars, and an excellent sermon by our native pastor, they all gathered about us, and with radiant faces thanked us for the service, ascribing praise and joyful gratitude to the Heavenly Father who has shined into their darkened lives.

The decorations were of bamboo and, had we travelled the world over, it would have

been impossible to have found anything more suitable and beautiful than this little slender, graceful tree.

There was an arch in front of the pulpit, and four bamboo trees were fastened against the wall behind. Palms and vegetables and sheaves of rice were all that was needed to complete the desired effect. The scholars were delighted to add their little offerings of praise, and I only wish you could hear them tell about it themselves.

Yung Tsung, carrying a basket of flowers, recited Isaiah xxxv., 1, 2, and hung it on the arch in front of the pulpit. She was followed by Kyung Tsu, reciting Matthew vi., 28, 29.

Zoen Hyang, with a basket of vines, recited John xv., 1.

Keve Ling, with herbs, Psalm civ., 14.
 Kyung Me, with grasses, Matthew vi., 30.
 Pe Tsung, with moss, Matthew xi., 28.
 Yoeh Ugro, with shells, Psalm cvii., 23.
 Pan Ling, with leaves, Revelation xxii., 2.
 Ah Me, with fruit, Matthew vii., 20.
 Soo Zieu with berries, Psalm lxvi., 5.
 Loh Pau, with rice, Psalm cxxxvi., 25.
 Sing Yuin, with sugar, Psalm cxix., 103.
 Nug Sic, with a glass of milk, 1 Peter ii., 2.
 Ah Loh, with a glass of water, Psalm cl., 6.
 Ah Woo, with cash, Matthew x., 8.

And then with a hearty voice and overflowing hearts we sang "Praise God," etc.

Five of our little ones came forward, holding a sheaf of rice, with a motto on it, "Work," and reciting a hymn on working for Jesus. On the second child's sheaf was "Trust," and she recited, "My faith looks up to Thee"; on the next, "Prayer," and the hymn, "Sweet hour of prayer." The child whose motto was "Praise" recited the hymn "We thank Thee, O God, for the Son of Thy Love." The last was "Love," and the hymn, "Jesus loves me, this I know." Each child stood in place and the first one said: "I bring my hands to work for Him"; the second child, "I bring my ears to hear His Word"; the third child, "I bring my heart to be His home"; the fourth child, "I bring my tongue to sing His praise"; the fifth child, "I bring my feet to walk His ways."

STRANGE THOUGHTS.

By M. MELVIN.

A Chinese child once told her thoughts about cotton, one of the great staples of the country, in this wise: "The plant and I are alive. The plant puts a little more into the flower every day, so I ought to put more into my heart. By and by the pod bursts open and real white cotton comes out. I must fill my heart with so many good things, that when I am a big girl good words and acts will come out to help others. When we sit on the floor in the spinning-room at school, and separate the cotton from the pod, we should think how we ought to keep our good heart and cast aside the bad one; then when the cotton is whipped into the beautiful white fluff, we must think that God whips us by sending us something hard to do or

bear, that we may be made clean in heart. It is formed into rolls, so God puts us into some shape, and then into another, like the fine thread, and at last we are all woven into one great family, like the web of cloth, and we help each other stay in place and do our work."

I think we have little idea of what the Chinese suffer in their constant fear of evil spirits. All kinds of plans are used to propitiate or cheat them. Pagodas are built to secure favorable influences of winds and waves. A tall building is sure to bring down from the skies good luck, and their neighbors share the benefit.

It seems that evil spirits have limitations, for they cannot turn around sharp corners. For this reason the Chinese sometimes build gables on their roofs, containing bottles with their mouths turned outward like cannon.

A wall is often built opposite the front door of a house on the other side of the street, hoping the evil spirits will be curious to see what is on the hidden side, and they would be unable to turn around again after inspecting it, and get into the house. Is not this a pitiable bondage? Shall we not pray and labor to prepare women to proclaim the liberty wherewith Christ has made us free?

MARRIAGE IN TIBET.

THE word used by the Tibetans for marriage is a "Beer-drinking." When a Tibetan lad attains the age of sixteen or seventeen his parents begin to make arrangements for his marriage. The mother generally suggests a likely girl of the same caste, or, rather, social position. As soon as the girl has been decided on, the father takes his son and tells him privately about the matter and asks him if he approves of their choice. Provided the boy is satisfied with his parents' choice, the next step is to call in a Lama soothsayer (Tu-pa), who is asked to ascertain whether the young people's birth years are favorable, also whether the marriage is likely to prove a happy one. He is handsomely paid and adorned with a scarf of blessing for his services. On the day, the boy's parents send a messenger to the girl's home, with him a quantity of beer which is called the "Wooing Beer," a scarf of blessing, and a sum of money called "Milk Money."—*Selected.*

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from December 1 to December 31, 1899.

MASSACHUSETTS.

Amherst.—Mrs. W. F. Stearns's School,	\$50 00
Boston.—Boston Br., Mrs. Henry Johnson, Treas.:	
Mrs. Walter Baker Mem'l Band, from Miss F. V. Emerson,	25 00
Mrs. M. G. Pigeon (East Derry, N. H.), toward support of Mrs. Robinson, Allahabad,	5 00
Total,	\$80 00

CONNECTICUT.

New London.—New London Aux., Mrs. M. P. Clark, Treas.:	
Miss M. G. Brainard's collection,	\$62 00
So. Manchester.—Miss E. C. Andrews,	5 00
Total,	\$67 00

NEW YORK.

Albany.—Albany Br., Mrs. Fred'k Townsend, Treas. (see items below),	\$291 83
Brooklyn.—Mrs. Byron W. Clarke, to endow bed in M. W. Hospital, to be called "Camilla Clarke Bed,"	600 00
New York City.—Mrs. De Witt Knox, Bethlehem Chapel, per Miss E. M. Pendleton, for child, Bridgman Mem'l Home,	8 00
Union Band, Madison Sq. Ch., per Mrs. Z. S. Ely: Mrs. C. H. Parkhurst, 5.00; Miss Lily R. Ely, 1.00; Mrs. C. H. Patterson, 2.00; Mrs. C. H. Woodbury, 2.00; Miss Carleton, 1.00; Mrs. Chas. Burchard, 1.00; for support of Niseeban, Cawnpore Orphanage. Total,	12 00
Knox Mem'l S.-S., Miss F. A. Allen, Treas., for the support of Yung Tsung, Shanghai,	40 00
Subscriptions to <i>Missionary Link</i> , Miss H. L. Kingsbury, Treas. (see list below),	15 50
Friends, toward salary of Miss E. Irvine,	150 00
Utica.—Mrs. S. H. Mudge,	5 00
West Point.—Miss Anna Warner, for child, Calcutta Orphanage,	30 00
Total,	\$1,162 33

NEW JERSEY.

Fairton.—Miss A. H. Burt, 2.00; Miss M. J. Sheppard, 1.00. Total,	\$3 00
Montclair.—Mrs. Benj. Carter,	10 00
Morristown.—Morristown Aux., Miss M. H. Maury, Treas., for salary of Miss Harris,	202 50
Newark.—Miss Stiles, 1.00; Mrs. Nichols, 2.00; Miss Wallace, 25.00; for Twentieth Century Fund. Total,	28 00
New Brunswick.—New Brunswick Aux., Miss A. B. Cook, Treas., for support of three girls, Yokohama School,	120 00
Princeton.—Princeton Br., Miss L. A. Brown, Treas.,	302 00
Total,	\$665 50

PENNSYLVANIA.

Allegheny.—Orphan Asylum Band, per Mrs. C. A. Oudry, for Child's Ward in M. W. Hospital, Germantown.—W. and O. Band (see items below),	\$20 00
Philadelphia.—Phila. Br., Mrs. Wm. Waterall, Treas.: Miss Higby (Tharrawaddy), 100.00; Misses Leslie and Peters, 150.00; Dr. Reifsnnyder, 150.00; Miss Todd, 150.00; Agnes Hurlbut School, 30.00. Total,	580 00
W. For. M. Soc., Ref. Epis. Ch., Miss M. V. Hammer, Treas.: Ch. of Our Redeemer, Mrs. Jos. Barton's quarterly, for Bible Reader, Japan,	15 00
Westchester.—Christmas gift for Master, Cawnpore Orphanage,	5 00
Total,	\$1,574 00

MARYLAND.

Baltimore.—Baltimore Br., per Mrs. A. N. Bastable: Mrs. C. Weston, 5.00; Mrs. H. Onderdonk, 15.00; Mr. A. N. Bastable, 5.00; Mrs. A. N. Bastable, 15.00; Mrs. Alex. C. Carter, 5.00; for child in Shanghai. Total,	45 00
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Miss Wright, for work, Allahabad,	\$4 00
Miss Melissa Baker's legacy, per executor,	900 00
Total,	\$940 00

OHIO.

Cincinnati.—Cincinnati Br., Mrs. M. M. White, Treas., toward salary of Miss Berninger,	\$75 00
Support of Phebe Baker, Calcutta,	30 00
Total,	\$105 00

ILLINOIS.

Chicago.—Chicago Br., Mrs. O. F. Avery, Treas.:	
Bethany Union Ch., toward scholarship in Orphanage, Cawnpore,	\$5 00
S.-S. of Rail Road Mission Chapel, for girl in Bridgman Mem'l School,	40 00
Mrs. K. Isham, 25.00; Mrs. F. Crumbaugh, 1.00. Total,	26 00
Byron Band (Byron, Ill.),	20 00
Mrs. H. W. King, 20.00; Mrs. M. A. Hubbard, 10.00; Miss Clara Hunt, 5.00; Miss Sarah Brooks, In Memoriam of her mother, 10.00. Total,	45 00
Little Christmas gift for the Mary Avery Merri-man Mem'l School,	2 00
Mrs. Albert Keep,	5 00
Total,	\$143 00
Grand total,	\$4,745 83

ELIZABETH B. STONE, *Ass't Treas.*

SUBSCRIPTIONS TO MISSIONARY LINK FROM DECEMBER 1 TO DECEMBER 31, 1899.

Mrs. F. W. Stearns, .50; Mrs. Bryant, .50; Mrs. L. B. Schwarz, .50; Mrs. Geo. Starr, New London Aux., .50; Mrs. Henry Morris, .50; Mrs. Chas. D. Boss, Jr., .50; Mrs. J. Robinson, .50; Miss A. Williams, .50; Mrs. S. Mead, .50; Mrs. M. L. B. Rambant, .50; Mrs. Sutton, .50; Miss Bement, .50; Miss Dean, 1.00; Mrs. Fielding, .50; Miss J. Hamilton, .50; Mrs. Hendrickson, .50; Mrs. Rainsford, .50; Mrs. Reynolds, 1.00; Miss F. Sabine, .50; Mrs. Shear, .50; Mrs. Simpson, .50; Miss Thurston (First Ref. E. Ch.), .50; Miss Wright (Baltimore Br.), 1.00; Mrs. Anson Dodge, 1.00; Albany Br., 1.50. Total,	\$15 50
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HELEN LOUISE KINGSBURY, *Treas.*

RECEIPTS OF THE ALBANY BRANCH.

To cash for a girls' school in Saratoga, N. Y., for the support of "Nobu Yoshida" in the American Home at Yokohama,	\$8 83
From the Sunday Afternoon Bible Class in the Y. W. C. A., through Miss Marion Linacre, for the support of "Leila Rathbun," in the Orphanage at Cawnpore,	15 00
From Mrs. John L. Newman, for the "Egberts Band,"	20 00
From annual contributors in the First Reformed Ch., through Mrs. A. K. Richards, collector,	35 00
From friends, through Mrs. R. C. James, towards the furnishing of the new hospital at Jhansi, India,	110 00
From Miss Eliza Phelps, as her annual contribution,	1 50
From Mrs. Worthington La Grange, as her annual contribution,	5 00
From contributors in the 4th Presb. Ch., through Miss R. M. Waddell,	37 00
From Mrs. Charles B. Lansing, as her annual contribution,	10 00
From Miss Abby S. Lansing, as her annual contribution,	10 00
From Mr. J. Townsend Lansing, in continuation of Mrs. Lansing's sub.,	10 00
From Miss Susan Y. Lansing, as her annual contribution,	10 00
From Mrs. Samuel Patten, as her annual contribution,	1 00
From Mrs. Fred'k Townsend, as her annual contribution,	20 00
Total,	\$293 33

MRS. FREDERICK TOWNSEND, *Treas.*

WILLING AND OBEDIENT BAND.

REV. D. M. STEARNS, Germantown, Philadelphia, Pa.

To Japan:		
Mr. and Mrs. Jas. L. Lomerson, for Uchida Toki,	\$15 00	
A. B. C. F. H., for Yamamoto Some,	10 00	
Miss O. Wider and Knapp Sisters, for Ishikawa Kane,	60 00	
Four Germantown Friends, for Matsui Kuki,	2 50	
Mrs. E. M. Guindon, for Hayashi Tora,	10 00	
Mrs. McMurray and Bisel, for Saiki Tachiyo,	20 00	
Mauch Chunk and Bethlehem Willing Ones for Komaya Kin,	12 00	
Looking for Him, for O'Nishi Masa,	6 00	
Mrs. W. N. Ridge, for Kurokawa Mitsui,	30 00	
T. Edward Ross, for Inomatu Hana,	15 00	
Jersey City Bible Class, for Miss Susie Pratt,	11 00	
Ch. of Atonement King's Ten, for Yamanaku Tasu,	13 00	
Two Young Men, Germantown, for Takazawa Maki,	5 00	
A Willing Three, Scranton, for Yamada Kaoru,	5 00	
Mr. and Mrs. J. S. Mann, for Suzuki Iku,	30 00	
A Young Man and his Class, for Nakai Raku,	5 00	
Mrs. A. G. Patton, for Miyamats Tane,	10 00	
Mrs. Emma Shelley and daughter, for Harazawa Mina,	15 00	
"For His Pleasure," for Kobayagawa Katsu,	5 00	
Plainfield Friends, for Tanaka Tsugi,	5 00	
Mrs. B. D. Brown, for Kiriya Haru,	10 00	
John C. McCurdy, for Hata Tsuru,	60 00	
Miss M. L. Leonard, for Tamara Hide,	15 00	
Total,		\$369 50
For Calcutta:		
Breakfast Party, Hbg., for Soellaballa,	\$15 00	
Four Germantown Friends, for Manoka,	5 50	
Newark Class, for Miss Cockburn,	34 00	
Total,		\$54 50
For Cawnpore:		
Mrs. Franklin's son (Washington, D. C.), for Bible Reader,	\$5 00	
Mrs. Anna Willenbrooch, for Daisy Abdul Kau,	60 00	
Mr. W. H. Storrs, 100.00; Mrs. Sheldon Reynolds, 150.00; W. G. Parke, 25.00; A. S. Law, 25 00; for Miss Deitrich, Total,	300 00	
Brooklyn Class, 10.00; New York Class, 19.00; for Miss Beach, Total,	20 00	
Tithings, for Pyari,	60 00	
Total,		\$454 00
For Rae Bareilly:		
Mrs. F. B. Moore, for Sunderi,	\$10 00	
Miss Mabel March, for Rebecca,	10 00	
Mr. B. F. Beck, for Harriet,	15 00	
Total,		\$35 00
For China:		
Germantown Bible Class, for Mrs. Wang,	\$16 00	
A Young Man's Tithe, for Mrs. Tsuang,	5 00	
Mrs. A. G. Patton, for Sien-Tsung,	5 00	
Greenwood Mission Band for Loh Me,	10 00	
Ch. of At. Helpers Together, for Esther,	5 00	
Total,		\$41 00
Grand total,		\$954 00

RECEIPTS OF THE PHILADELPHIA BRANCH
FOR NOVEMBER, 1899.

From Camden Aux., through Miss K. H. Hurlburt, Treas., for Agnes Hurlburt School: Mrs. Miller, 1.20; Miss Mary Miller, 1.20; Mrs. Whitaker, 1.20; Mrs. Felton, 1.20; Mrs. Titus, 1.20; Mrs. Neil, 1.20; Mrs. Sharp, 1.20; Mrs. Bingham, 1.20; Mrs. Callahan, 1.20; Mrs. Sargent, 1.20; Mrs. J. A. Goodfellow, 1.00; Miss K. H. Hurlburt, 5.00. Total,	\$18 00
From Germantown Aux., per Miss M. Holloway, Treas., collected by Miss A. Rich: Mrs. E. Cope, 3.00; Mrs. E. Kellogg, 1.00; Mrs. N. Ployd, .50; Miss Bessie Moore, 1.00; Miss A. Rich, 2.00. Total,	7 50
Interest on Mrs. E. H. Williams Fund,	12 50
Total	\$38 00

MRS. WM. WATERALL, Treas.

RECEIPTS OF THE CINCINNATI BRANCH.

The Broadwell Doremus Band,	\$130 00
Toward the support of Phebe Baker, from the estate of Mrs. Eliza G. Davis,	21 00
Annual Membership, Mrs. Wm. H. Doane,	1 00
Annual collection by Mrs. Charles J. Livingood: Mrs. Frank J. Jones, 5.00; Mrs. H. Wilson Brown, 5.00; Mrs. Elliott H. Pendleton, 10.00; Mrs. William A. Goodman, Jr., 5.00; Mrs. O. J. Wilson, 5.00; Mrs. Walter Smith, 5.00; Mrs. G. H. De Golyer, 5.00; Mrs. George Welschere, 5.00; Mrs. Stephen Coles, 5.00; Mrs. Robert F. Leaman, 5.00; Miss Jane F. Carson, 2.00; Mrs. Charles J. Livingood, "In Memoriam" Mrs. Nathaniel Foster, 5.00. Total,	62 00
Total,	\$214 00

MRS. M. M. WHITE, Treas.

TAKE NOTICE.

OCCASIONALLY complaints come to us that contributions are not correctly printed. Directions are always followed, as given in letters enclosing checks. Our friends would aid us greatly by naming the object, the contributors (either individuals or Mission Bands), and the exact locality. Often the Treasurer resides in a different place from an Auxiliary, and, accepting her address, mistakes may unintentionally be made.

In this connection we would ask our subscribers to THE MISSIONARY LINK to notify us of all failures in receiving the magazine, that the mistake may be promptly rectified.

We often receive no direct information of the death of our subscribers, and would request that surviving relatives will kindly notify us of this loss.

Life members are entitled to THE MISSIONARY LINK, and will receive it by sending an annual request for the same. Changes of address should be promptly sent to "THE MISSIONARY LINK," 67 Bible House, New York.

IMPORTANT.

We would ask our friends to send checks payable to the "Woman's Union Missionary Society," as so many mistakes are made in transcribing the names of our treasurers. If possible, kindly avoid sending post-office orders, which are difficult to collect.

CONCERNING MISSION BOXES.

FRRIENDS who intend sending Christmas Boxes to our stations, will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible during May or June.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA.

Dolls—black-haired, with *china* heads, hands, and feet sizes varying from 6 to 12 and 14 inches long Wax composition, jointed, or kid-covered dolls are not desired. Kurtas—for Hindoos; made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders, if intended for Allahabad or Cawnpore.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only Ayahs (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*basted*, is needed to teach sewing to the younger scholars.

For prizes—Whatever pleases girls in America will be useful: boxes of note-paper, work-bags, or boxes of lead pencils with rubbers, small looking-glasses, or any pretty article.

For general use—Sheets one yard and a half wide, pillow-cases, towels, napkins, and handkerchiefs; soap, combs, wash-rags, scrap-books, and picture cards; long-sleeved aprons, such as children at home wear, made of calico or gingham.

In CHINA, knitted or woollen articles are very acceptable. The knitted wristlets must be about four inches long and large enough for children varying in age from seven to thirteen, and the more yellow the more beautiful!

Old linen is very much needed for hospital use.

ADDRESSES OF MISSIONARIES.

Missionaries in India:

CALCUTTA: Doremus Zenana Home, 140 Dhurumtollah Street.

ALLAHABAD: 3 South Road.

CAWNPORE: Woman's Union Mission.

China:

SHANGHAI: Medical Missionaries, Margaret Williamson Hospital; other missionaries, Bridgman Memorial School, West Gate.

Japan:

YOKOHAMA: 212 Bluff.

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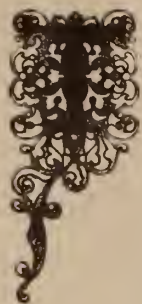
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